



W. G. Munro
THE

"Enormities of the Confessional,"

AS PUT FORTH BY

THE EXPELLED STUDENT OF MAYNOOTH COLLEGE,

BRIEFLY EXAMINED,

And the Student himself exhibited

IN HIS TRUE CHARACTER:

BY

THE REV. CHARLES BRIGHAM,

Catholic Pastor of Lynn, in Norfolk.

"Law, reason, and religion, give to the accused the privilege of defence."

Dr. Lingard's Tracts.

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ADDRESS

TO THE

CATHOLIC AND PROTESTANT PUBLIC.

HAVING been called upon, during the last month, to give a public refutation in this town, and afterwards at Thetford and Bury St. Edmund's, of the calumnious charges brought against Maynooth College, and the Catholic priesthood in general, by Eugene F. O'Beirne, I had ample occasion of witnessing the pernicious effect which the assertions of the expelled student had made on weak, ignorant, and prejudiced minds. Although the refutation of these charges was heard by highly respectable and most numerous audiences in each place where I lectured, I am quite sensible that the poison of the apostate has spread much wider than any words of mine have been able to reach. It was suggested to me, that in order to counteract the evil, so calculated to bring obloquy and hatred on one of the most sacred rites of our religion, it would be necessary to print and circulate, as widely as possible, a suitable antidote, and I was strongly urged to do so. Though naturally and extremely averse to labouring for the press, even in the form of the shortest letter, I could not allow this repugnance to influence me in a matter, in which the interests of the Catholic faith, and the purity of its morals, are so nearly concerned. I have therefore sent out the following pages; they are necessarily very imperfect, having been hurriedly written during the few brief hours which I have been able to snatch, during this Easter time, from the duties of a numerous and widely scattered flock. However, such as they are, they will prove, I trust, of some little use in allaying prejudice, and giving the Protestant public correct ideas of the nature of confession, as practised in the Catholic Church. At all events, they may furnish some of my Catholic friends and clerical brethren with matter to use, with better effect than I have been able, against the meditated visits of the expelled student, for visit them he will, spite of any exposure, so long as there are parsons to support him, and bigots to *hire* him.

C. BRIGHAM.

King's Lynn, April 6th, 1839.

THE

“ENORMITIES OF THE CONFESSIONAL,”

&c. &c.

THE proud and elevated position which the Religion of our Fathers is now assuming in this country, the rapid and gigantic strides which she is making in every part of our sectarian land, the numerous converts who are daily swelling her ranks, not only from amongst the lower and the middle classes of society, but from the higher, and the titled, and the educated also; men of enlarged minds and generous hearts, who, emulating each other in holy zeal, are now throwing into the vast scale their talents, their learning, and their influence. All this, while it cheers, and gladdens, and encourages the Catholic, rouses to uncharitable and vindictive acts, the anger and jealousy of our opponents. Already is sounded, more rabid than before, the “No Popery” war-cry; already is unfurled the bullying standard of falsehood, calumny, and mad opposition; illiberal prints of every grade, Tories, parsons, bigots, and apostates, gather blindly round it,—heedless of character, of principle, and of honour, indifferent alike to public decency, and public morals. Unable to wield any manly weapons, and beaten continually in the field of religious controversy, they scruple not to adopt means of warfare, which, as men, and as Christians, must brand them with infamy. In their mad wish to outrage the feelings of Catholics, and to hold up to scorn and contempt the religion which they profess, they have enlisted to their falling fortunes degraded apostates, filled to the very gorge, aye, reeking and running over, with foulness, with filth, and with obscenity. These they have sent forth in their unhallowed cause, openly and publicly to outrage modesty, to insult decency, to place at open and shameful defiance, that common and necessary decorum, which even the wild savage

would not dare to violate. Strong as these accusations may appear, they are too amply borne out by the disgusting exhibitions, which, during the last few weeks, have disgraced the towns of this part of England. Norwich, Yarmouth, East Dereham, Lynn, Ipswich, Bury, and Thetford, have been successively the scene of the filth and of the lewdness of the expelled and apostate student of Maynooth College. This wretched and unfortunate individual, the hireling of bigotry, the caterer for lustful appetites, has been itinerating the country for the last three years, vomiting the most vile slanders against the venerable establishment which once fostered and instructed him, and proclaiming its system of education as filled, brim-full, with every species of immorality, of guilt, and of impiety. In his attempts to make out a case against his insulted *Alma Mater*, it would be impossible for the most skilful adept in street blackguardism to conceive the impure, the obscene, the horrid language, in which the thing voids upon his hearers his filth and nastiness, and this with a coarseness of manner, and lewdness of look, that betrays too well the state of the inward man! The main charge brought against the college of Maynooth by the apostate, and under the pretended exposure of which he indulges his wretched propensity for filthy ideas and lewd talk, attacks the rite of confession, as practised and established in the Catholic Church. With the most unblushing effrontery he asserts—

“1st. That, in the class-books of Maynooth, priests are instructed to put the most indelicate, the most disgusting questions, in the confessional, to every female, and to wring from them answers to such questions.

“2nd. That these questions are not only enjoined to be put, but actually are put, by every priest educated at Maynooth, and by every priest, too, in the Catholic world.

“3rd. That the whole system of female questioning proceeds from the acknowledged principle in confession, that *modesty must be overcome. Pudor ille vincendus.*” * [Extract from *Bury Herald* of March 20th.]

* It is curious to observe with what true inconsistency this vilifier of the Catholic priesthood is perpetually contradicting himself. He “*heaps no calumnies upon them,*” but represents them as “*immersed in a whirlpool of seditious politics, and filled with envy, hatred, and all uncharitableness.*” The practice of confession he terms “*an engine of the devil, invented by him to extend the power of the Popish Church, and satisfy the unholy desires of the administrators of this diabolical system.*”—Vide *Bury Herald* of March 20th. “Is it not,” he asks his audience at Norwich, “an eternal disgrace to any country professing even civilisation, to allow any body of men, under the garb of religion, to invade the

Horrid as these charges are, impossible as they must appear on the very face of them, they have been widely believed in these counties; and Protestant husbands and fathers have left the foul exhibition of the expelled student, so convinced that the filthy scene with which he glutted them, was real, as to prohibit their Catholic wives and daughters from again approaching the confessional. In places where Catholics are known, and the principles of their religion are properly understood, in places, too, where a common feeling of Christian charity would prevent even our opponents from giving credit to such foul accusations, the Catholic pastor might treat such charges with silent contempt. But there are places, and no where is the fact more true than in this part of England, where Christian benevolence does not abound; where Catholics and their religion are daily made the objects of ridicule and scorn, and where everything bad, everything foul, and everything unnatural, is believed to their prejudice. Where such feelings prevail, it becomes the bounden duty of the Catholic pastor to protect and defend his flock against malevolence and calumny. And when that calumny strikes at the very root of his faith, and wounds it in its tenderest and most sacred part—the purity of its morals; when its ministers are held up to the gaze of the world as the corrupters of innocence, and the destroyers of virtue, then, indeed, no time should be lost, no exertion should be spared, to defend, even from the breath of suspicion, its sacred tenets.

Before offering any direct reply to the charges of the apostate student, it may be well to explain *who he is, and what he is*; what *character*, too, he can challenge for *good faith, truth, honesty, and fair dealing* in his public capacity of lecturer. If he is impeachable on all these points, it will be easy to determine what credit should be attached to his assertions, and to his statements. The attention, then, of the reader, and of the public, is called to the following facts.

1. The individual who has been so shamefully defaming the ve-

sanctuary of private life, inculcate a knowledge of vice by indelicate interrogatories, and lay snares for innocence?" Again—"The Popish confessors, by a disgusting system of obscene interrogatories, worse even than the worst system of Bhuddism, endeavour to overcome the best, the only faithful guardian of female honour—female modesty. '*Her modesty must be overcome,*' (pudor ille vincendus,) and she must learn not only to hear, but answer the most shameful interrogatories, without even a blush, since 'her confession were *sacrilegious* if cut short from so vain a motive'" (sacrilega foret confessio quæ ex tam vano motivo decurtaretur.) —*Maynooth Class Book*; *Tractatus de Pœnitentia*.—*Speech at Norwich, vide Norwich Gazette*.

nerable establishment of Maynooth, *Eugene Francis O'Beirne*, was expelled from that college on account of his general bad conduct, "his idleness, his malignant fabrications, and general irregularity." This was the real cause, although the ostensible one was the non-payment of his pension. Fully aware of the infamy which such an expulsion attaches to his character, the sensitive youth has laboured hard to mystify the understanding of the public, and to assign very different causes. At Lynn, at Northampton,* and at other places, he told his audience, that he had been expelled, because he had been discovered reading the Scriptures. At Bury he gave another version, that his expulsion was caused by his "having thrown down the class-books with indignation and disgust."† He usually adds to these statements, that he made a *special* appeal to the Protestant visitors of the college, and that they came down to institute an inquiry into his case, but were prevented by the President from interfering with it!!! All these assertions are a tissue of gross falsehoods; I proclaimed them as such in my public refutation of his calumnies at Lynn, because my information was derived from an authority upon which I could place implicit reliance. In order, however, to do away with any possible doubt which the public might have on the subject, I requested the Rev. H. Brigham, of Bury, who is personally acquainted with several of the professors of Maynooth,

* "The cause of that expulsion was the reading of the Scriptures, and the denouncing of the abominable system of education which he has, and is, so fearlessly exposing."—*Vide Northampton Herald*.

† "He would grant them the words at the head of the bill, 'expelled student,' sounded badly upon the public ear; but what was he expelled for? Why, for taking up one of the class books, and throwing it down with indignation and disgust, and denouncing, and then who first gave the correct explanation of the whole affair of his expulsion? He did himself, and the particulars had long since been known to the world. By the 40th George III. chap. 85, sec. 3, the Lord Chancellor, the two Chief Justices, and the Chief Baron, are for the time being appointed visitors of Maynooth College; and are directed to hold in that capacity triennial visitations; but in cases of *special* appeal, they are to come down and institute proper inquiries as to the causes of complaint. *In this case* they came down, but the President of the College rose and stated to the visitors that by the very act by which they were appointed they were prohibited from inquiring into or interfering with anything connected with the doctrine or discipline of the Roman-Catholic religion. This their lordships admitted. He (Mr. O'B.) then stated to the commissioners his object in appealing to the Judges was not for restoration to the College, but to prove to the world that he was expelled the College not for any immorality or improper conduct, but solely for denouncing the abominable system pursued there."—*Bury Herald, March 20*.

to write to the President of the college for the necessary details, and I now beg to lay before the reader of these pages, and the public at large, the President's answer. This letter will require no comment from me.

“ Maynooth, March 24, 1839.

“ Rev. Sir,—The principal and ostensible cause of O’Beirne’s removal was the non-payment of his pension. He was, for some time before, a nuisance by his idleness, malignant fabrications, and general irregularity. After allowing two visitation terms to pass without any appeal, he suddenly presented himself, when Dr. Crotty, promoted to the diocese of Cloyne, was not in college, to answer for his removal. The two chief judges, Bushe and Doherty, immediately declared that failing in giving the proper notice, his appeal could not be then heard. However, that dismissed, they said, would not prevent another application. He alleges in his speech at Bury, that the visitation was extraordinary, that he condemned the immorality of the tracts, &c. His assertion is a gross falsehood, without the shadow of truth. As he protested he did not know the cause of his expulsion, he could not say it was reading the Scriptures, or censuring the immorality of the tracts. It was not convenient to utter calumny when it could be easily refuted, and I believe he had not then determined to live by vending calumny on his religion and the Catholic clergy. After the visitation, May 19th, 1834, the *Dublin Mail* volunteered an article on his appeal, and boldly asserted that he was expelled for reading the Scriptures; and what was his answer? ‘June 18. Sir, I have to thank you for the readiness * * * * *I have only to regret that a cause was assigned, which was the furthest possible from my intention to have insinuated, even by imputation.*’ Now why has the cause which could not be even insinuated in Ireland, been assigned as the true cause in England? It is well known here that every student is obliged to procure a copy of the Scriptures, and none are ever censured for devoting too much time to their perusal, and hence expulsion for reading the Scriptures is incredible; but not so in England, where prejudice against Catholicism disposes people to swallow every ridiculous story. Thank God, Maynooth, for purity of morals, is not inferior to any institution in the world, it is the admiration of Protestants as well as Catholics; and I am sure the most conservative of the Protestant clergy in this vicinity, are ready to confirm my testimony. Should O’Beirne contradict my statement, you may appeal for its confirmation to Chief Justices Bushe and Doherty. The Rev. T. Maguire has very well defended the theology tracts in his controversy with Gregg, which I suppose is easily found in England. If English females were fortified by Confessional instructions against lewd practices, so great a proportion of them would not be mothers before marriage.

“ I have the honour to remain, Rev. Sir,

“ Your faithful humble servant,

“ Rev. Henry Brigham.

MICHAEL MONTAGUE.”

2. The instances of the expelled student’s unblushing attempts to impose upon his audiences by false and forged quotations,

and by readings, which have only himself for their author, are numerous. A few will suffice to expose his impostures. The most notorious, and the most daring attempt of this kind, was made a few weeks ago, at the exhibition which he gave in the town-hall at Thetford (March 5). On this memorable occasion he professed to prove the "immorality of the Maynooth system of education" from the class-books of the college, viz. Bailly and Delahogue, and pretended to give chapter and verse for some very disgusting assertions, which he said were found there. The Mayor of Thetford, W. H. Bailey, Esq., a gentleman of extensive erudition and high classical attainments, was present, and had been provided by the Rev. J. Holden, the Catholic pastor of the place, with a copy of Bailly, of the same edition as that from which O'Beirne said he took his extracts. Unable to find in Bailly the chapter and verse that were so fluently quoted, the attention of the Mayor was naturally directed to the exhibitor, whom he detected reading extracts, *not from the Maynooth class-books*, but from a book of *another description*, which he appeared particularly anxious to conceal from the sight of the audience.*

* I published this gross piece of imposition in a letter which I addressed to the Editor of the Bury Post, on the 22d ult. and it seems to have exhausted the wits of O'B.'s dupes to answer. However, one of them, more stultified than the rest, volunteered the following very conclusive reply.

"His letter (Mr. B.'s) charges Mr. O'Beirne with fraud, '*in quoting largely from some other book*' besides Bailly and Delahogue. Is it not odd that Mr. Brigham does not say *what that book was*? Does he not know? Because if it be that it also is a work of authority in the college—of higher authority even than Bailly or Delahogue—the book, in fact, from which they are a compendium, and to which the Theological Student, or the minister of religion, is directed for guidance in any doubtful matter; then, the *fraud* of Mr. O'Beirne is in *appearance* only: he introduces no matter foreign to his case, but additional evidence only in support of it."

The sapient writer of the above shows as much ignorance of college class-books, as he does of common logic. 1. Bailly and Delahogue are not a compendium either from *a book*, or from *the book*, but are entire works. 2. The expelled student *pledged* himself to quote from Bailly and Delahogue, and *from them alone*; his *fraud* then was *REAL*, a direct insult to the understanding of his audience, and a most impudent attempt to impose upon them. 3. The only conjecture I can make as to the book from which he *wished* to quote at Thetford, is, that it is a compilation of his own lewd ribaldry: at all events, the Mayor assured me, that it was filled with loose *written* papers. Query. Are these *written papers* part and parcel of the evidence which the student boasted to his friends in Lynn, had cost him £1,500 in procuring, against Maynooth college? !!!

The Mayor, with a generosity and freedom which has earned for him the special favours of the detected culprit,* called him to order, and dwelt in strong terms upon his ungentlemanly conduct, and the unfairness and injustice of such a proceeding. "Oh," replied the gentle youth, to this public and well-merited reproof, "if you object to my using the book, I will put it away." He did so, but as if he had been deprived at once of all his nasty stores, he made frequent attempts again to bring it under his eye, but was as frequently prevented with the, "No, no, that won't do, sir," of the vigilant mayor. These particulars I received from Mr. Bailey himself. When I mentioned this damning fact, in my reply to the apostate's charges, at Thetford, on the Monday following (March 18th),† the creature, with an effrontery of

* The following compliment was paid by the culprit to the Mayor in a placard which he issued at Thetford, on the occasion of my lecturing there on the Friday following, March 22. "I shall not attend the Popish chapel, nor would I advise any of you to be there. Probably—— Bailey, Esq. the future historian of Thetford, likely to be a very *clear* and *impartial* one, will attend. If so, I hope his observations will be as lucid as at the late lecture."

† The disgraceful conduct of the student and his party on this occasion should be made generally known. The following report of the proceedings appeared in the *Suffolk Chronicle* of 23d March.

"THETFORD, March 19.—A more disgraceful or scandalous scene was never yet enacted in the name of religion, than our Town Hall presented last night. It had been announced by hand-bills, for some days previous, that the Rev. C. Brigham, Roman Catholic pastor of Lynn, would deliver a lecture on the Roman Catholic doctrine of confession, and reply to certain statements put forth by Mr. E. F. O'Beirne, in his lecture 'on the demoralizing system of education pursued in the Roman Catholic College of Maynooth.' This latter person, however, took his measures so well, that on entering the hall, the rev. gentleman found it already packed with the 'student's' friends, he himself occupying such a prominent position on the platform, as to be able to command the movements of his fuglemen and *claqueurs*, who were so judiciously distributed through the room, as to render a hearing impossible without their consent. Not contented with this, O'Beirne, though he so indignantly denounced a gentleman at Ipswich for daring to whisper in his ear an opinion, which we are afraid has too much truth in it, did not hesitate to make use of the same means of intimating to the rev. gentleman, that if he proceeded, he would state publicly some vile insinuations against his character. Heedless of the fellow's threats, Mr. Brigham proceeded to the business of the evening, and commenced by entreating a calm and patient hearing from his auditors, reminding them that it was not the Catholics who had stirred up this controversy, or rekindled the flames of religious discord. They had been put upon their defence, and as

which none else could have been guilty, openly and shamelessly *denied it*, in presence, too, of the very gentleman who had detected him. I need not add that upon my appealing to the mayor for the truth of my exposure, that gentleman fully corroborated it.

3. Similar proofs of falsehood and imposition were given at York in 1836, and at Worcester in 1837. At the Merchants' Hall, in York, O'Beirne asserted, that the Catholic Church taught the doctrine, that "*the end sanctifies the means*," and quoted Bailly for his authority. He did not produce the work, for he well knew that he was uttering a vile calumny. However, the work was afterwards left by the Rev. J. Curr, a Catholic clergyman, then residing in York, at the office of the *York Courant* for public inspection; it was carefully examined by many, and by the supporters of O'Beirne in particular, but *nowhere could the doctrine be found by them*.

4. At Worcester, in the following year (June 2, 1837), this same veracious youth, after feasting the sensual appetites of some thirty of his kind with that loathsome garbage which he knows so well how to dress, and after heaping one mass of filth upon another, to the delight of his refined guests, was asked to produce the sources whence such delicate fare was taken. The master of

they had given ear to the charges that had been made against them, he hoped they would give equal attention to the refutation of them. During this short preface, O'Beirne repeatedly interrupted the rev. gentleman, and seemed determined to prevent his obtaining a hearing, until at length the Mayor interposed, and told him that if he did not restrain his violence, he would have him removed. Mr. Brigham was then suffered to proceed. He endeavoured to invalidate the testimony of O'Beirne, by entering into details respecting his personal history. Having disposed of the personal part of his lecture, Mr. Brigham was proceeding to reply to an argument used by O'Beirne, on the subject of confession, when he was interrupted by a horse laugh from that facetious personage, followed by a signal to his fuglemen, which was promptly responded to by the noisiest vociferations. Being interrupted at every second or third sentence in the same manner, the rev. gentleman came to the determination of leaving the room, as it was evident they would not suffer him to be heard out. O'Beirne then proceeded to address the meeting, and, *notwithstanding the presence of a number of females, continued for some time to indulge in most obscene and disgusting language*. A handbill has since been issued by Mr. Brigham, announcing a lecture at the Catholic chapel, for Friday evening, which concludes with the following apologetic passage.—'The disgraceful conduct, on Monday evening, of *certain individuals*, whose names are well known; the gross outrage offered to public decency by Mr. O'Beirne, and the horrid and unfounded charges brought against the Catholic priesthood, renders this course absolutely necessary. Fellow Christians! be just before you condemn. Hear the defence.'

the feast hesitated, and shuffled, and stammered, and stormed: at last, with evident reluctance, he produced, not Bailly and Delahogue, whom he had trepanned to administer to his feast, and from whom he said he was quoting, but—Dens!! Afterwards the class-books of Maynooth were produced, but those obscene questions which he asserts must of necessity be put to every female in confession were not to be met with. I have examined myself carefully and most minutely these books, and I can discover no trace of them. From these facts, and from numerous others of a similar nature, which might easily be brought forward, the reader will be able to judge how far they are to credit the statements of an individual whose whole public conduct, since his disgraceful expulsion from Maynooth, has been one continued violation of every principle of justice, truth, honour and good faith.

As to the vile charges which this infamous youth has so unblushingly put forth against Maynooth, they are now easily disposed of. “The question is simply this:” we are using the words of his own organ, (*vide Northampton Herald*) “Are certain works used as class and standard books at Maynooth College, and do those books contain the obscene, licentious, and disgusting questions quoted by Mr. O’Beirne at his lecture, and are these questions enjoined to be put to both married and unmarried females, in the privacy of the confessional, and answers to be wrung from them to such questions?” I have no difficulty in admitting, although I have no personal knowledge of the fact, that the works of Bailly and Delahogue are used as class-books at the college of Maynooth. I have no difficulty in admitting that these works, and many other works of casuistry which are used in Catholic universities, treating as they must do, and as their very name imports, of the *nature*, *extent*, and the *varied forms* of moral guilt, speak amongst other vices of that of impurity, and point out in detail the numerous and multiplied excesses into which it too often leads those who are unhappily addicted to it. In treatises of this nature it frequently happens, that for greater precision and clearness, the information which it is so necessary for the ecclesiastical student to possess, in order to be able in after-life to guide those souls who may be committed to his charge*—is conveyed in the form of a dialogue, or of question and answer, between scholar and preceptor. This method we find constantly adopted in elementary, and even in more advanced treatises on the arts and sciences, on history, geography, physics, botany, medicine, &c. To give one example which may serve for all. Bailly, in his treatise “On the ten com-

* Vide Bailly, Tract. de Præcep. Decalogi, cap. vi. art. 4, quest. 5.

mandments," after explaining the nature of an oath, puts these questions amongst several others. Question 1. "What conditions are required to render an oath lawful?" Answer. "Three conditions, viz. truth, judgment, and justice," which he immediately explains. Question 2. "What sin does he commit who swears falsely." Answer. "Perjury, and a grievous sin." Let the reader apply similar questions and their corresponding answers to any, or, if he choose, to all the varied forms, into which the impure vice ramifies itself, and he will have the true and the only meaning and use of those formidable questions, about which so much has been said, questions with which females have as little to do, as with the benches of the Professor's lecture-room. And here every candid and impartial person must see that the seeming difficulty narrows itself into a very small compass, or rather that the difficulty ceases altogether, that "the mountain has been in labor, and has brought forth a contemptible little mouse!!" For if I have succeeded in explaining the nature and use of the questions found in the class-books, consistently with the delicacy which the subject requires, it will be seen at once how malignantly false it is to assert that the "*obscene, licentious, and disgusting questions quoted by Mr. O'Beirne at his lecture, are enjoined to be put to both married and unmarried females in the privacy of the confessional, and answers to be wrung from them to such questions.*" With equal reason might it be said, that a medical man, when called to attend a female patient, instead of making those enquiries only, which he judges necessary according to the symptoms which he detects, asks every question which he has met with in surgical works, or which medical students put to their Professors and Demonstrators in the lecturing and dissecting rooms. The case of a medical man in attendance on his patient, is exactly parallel with that of a priest in the tribunal of confession: the conduct of the former perfectly illustrates that of the latter. A physician cannot prescribe prudently or safely for his patient without a knowledge of the disease under which he is labouring, and the more accurate that knowledge is, the more sure, *cæteris paribus*, will be the remedy. This knowledge is frequently imparted by the patient, with an earnestness of manner and volubility of speech, which renders further enquiry almost useless. In certain cases, however, it frequently happens that a natural delicacy and bashfulness will deter the sufferer from disclosing to his medical adviser the real state of his disorder, or those accompanying symptoms which must be known before relief can be expected. In such cases, a medical man will find it necessary, prudently and delicately, to put those questions which may finally elicit that

knowledge which would otherwise be withheld. Similar is the conduct of a confessor in the tribunal of confession: he sits there not only as a judge to pronounce sentence on the cases submitted to him, but also as a spiritual physician to apply prompt and salutary remedies to the disorders of the soul. When those disorders are *fully, clearly, and candidly* laid open to him, he is not called upon to put any question, to urge any enquiry: he sees at once the state of his penitent, and proceeds at once to apply a remedy to his disorders, his follies and his frailties; to speak words of comfort and encouragement to his wounded spirit, and to exhort him to a true sorrow of heart, and a thorough amendment of his whole life. He endeavours to fortify his penitent against future relapse, by holy advice and salutary remedies; he then pronounces over him the sacred words of absolution, and finally dismisses him joyful now, and happy with those beautiful and admonitory words of the Redeemer "*Go in peace, and sin no more.*" Mark 5. xxxiv. John 8. xi.

On the other hand, where these disorders are only half exposed, where the *nature, extent, and duration* of the soul's guilt is only partially discovered, where the confessor has reason to believe that there still remains something lurking, hidden and concealed, which fear, *false shame*, or some other motive, prevents the penitent from disclosing; then it becomes his duty, in the fulfilment of his sacred ministry, to aid and assist him by such enquiries into the state of his soul as the symptoms which he has already detected render necessary, but which are *founded entirely on the self-accusation of the penitent himself*.* In doing this, the utmost caution and prudence are always exercised by the confessor, and not a single question is asked which the actual circumstances of the case have not rendered necessary. The instant that he has elicited from the penitent, that clear knowledge of his half-expressed guilt, which should have been imparted freely and voluntarily at first, the enquiry ceases, the object of that enquiry, viz. a knowledge of the state of the penitent's conscience has been obtained, and the crime of sacrilegious "*falsehood to the Holy Ghost*" has been happily prevented." Acts 5.

Assuming now the utility and the divine command of sacramental confession, a question into which I do not now enter,† believ-

* The reader is referred to the subjoined report of a lecture, delivered at Bury St. Edmunds, on the doctrine of confession, March 20th.

† The writer has availed himself of the clear and faithful translation which Dr. Brown, of Downside College, inserted, of these instructions, in a letter addressed to the editor of the *Bath Herald*, October 26, 1837.

ing, as every Catholic is bound to believe, that a full declaration to the minister of God, of every grievous sin in thought, word, deed and desire, is absolutely necessary to its forgiveness, that minister is only fulfilling his duty in thus securing by his charitable aid the integrity of the sacrament. If the obligation of confession is of *divine right, its consequences are equally so*: and if an anxiety for the body which perishes, can induce a man to expose his secret disorders to a physician, if a mother's love of life, and a mother's love for the infant of her womb, can urge her to forget as it were the modesty and delicacy of her sex, and submit herself, in the trying hour of parturition, to the hands of those who are skilled in the obstetric art; if this can be done for the body which to-day is, and to-morrow returns to its native dust, can we be surprised if the soul's health, and the soul's weal, if an eternity of happiness to be gained, and of misery to be avoided, can and has induced Christians of every age, and every sex, and every condition, to submit to *these consequences*?

To return, however, to our subject, regarding those enquiries, which a confessor is occasionally obliged to make as to the state of his penitent. In transgressions against purity, the most extreme delicacy is ever used, and the very instructions given to confessors by Bailly and Delahogue, and indeed by every writer of casuistry on this head, show how pure, how chaste, how strictly guarded they are obliged to be in the discharge of this, to them, the most truly painful part of their holy ministry. Bailly, in his *Tractatus de Pœnitentia*, cap. 6, art. 3. quæst. 7. says,—

“Penitents are to be interrogated upon *those sins only which are generally known, and commonly committed by persons of the condition and age of the penitent*, unless from the preceding part of the confession it shall appear necessary to act otherwise. Concerning sins against chastity, let the interrogations of the confessor be made with the greatest caution, *especial care being taken that young persons shall not be taught things of which they were happily ignorant*. Lest the confessor may become to himself, or to the penitent, an occasion of indecent temptation or scandal, let him be solicitous to interrogate in the following dispositions:—1st. *piously*, by raising his mind to God; 2nd. *modestly*, by selecting such language as shall be intelligible, indeed, but unexceptionably decorous; 3rd. *prudently*, by making such inquiries into the circumstances of sins as shall be essentially necessary; but let him avoid *entering into details of the ways in which sins against chastity are committed*.”—*Tractatus de preceptis Decalogi*, cap. 6, art. 4, quæst. 5, ‘How is the confessor to behave towards his penitents in the matter in question,’ viz. sins against purity? Answer—‘At no time does the confessor stand more in need of the greatest prudence, and of the assistance of the Divine Spirit. He must, therefore, *cautiously abstain from excess of curiosity, and from indiscretion of language*, lest he contaminate his

own soul, *wound the chaste ears of his penitent*, and give occasion of ruin to the penitent and to himself.' Tractatus de Pœnitentia, cap. 6, art. 3, quæst. 4, 'If any grievous detriment, whether spiritual or temporal, would follow from the confession, *either to the penitent, the confessor, or any one besides, the penitent is excused from the confession of such a sin. Hence the penitent is exempt from the integrity of confession, if there be a well founded apprehension that it may lead to any indecent solicitation.*'

"Delahogue is not less prudent in his directions than Bailly. 'The confessor (he writes p. 175) ought to put no question whatever from mere curiosity.' P. 176, 'The greatest prudence is requisite, in treating of sins against the sixth commandment, lest youthful penitents may acquire a knowledge of matters whereof their ignorance is the greatest security of their innocence, or lest married persons should hear that of which they never thought. In such matters it is far more expedient to put too few questions, than to go beyond the limits of what is necessary.'"

It should also be observed that the most severe censures of the church, including a withdrawal of the jurisdiction necessary for the absolution of the penitent, are directed against those who should abuse the sacrament by any improper solicitation :

"'It is enjoined by Pius V.,' says Bailly in his Tractatus de Pœnitentia, cap. 6, art. 3, quæstione 6, "that if any confessor solicit a penitent to indecent actions, *she shall denounce him to the bishop.*"

What now must any honorable man think of a lecturer, who, in the very face of these instructions, can openly proclaim in a public assembly, that these very class-books not only enjoin every disgusting question to be put in the confessional, but also inculcate the horrid principle that "*the modesty of a female must be subdued.*" In order to make good this bare-faced assertion, the apostate has placed in most prominent relief a passage from Delahogue, of which he either does not know the meaning, or which he has foully translated to suit his own malicious views. The member or division of the chapter whence the passage is extracted, is thus headed, "*De causis ab integritate confessionis excusantibus.*" Tract. de Sac. Pœnit. cap. 5. art. 3. quæst. 4. pag. 162. Edit. Dublinii. 1813. It is as follows,—"*Maxima qua pœnitens suffunderetur verecundia, ex quorundam peccatorum confessione, et metus ne apud suum confessarium de sua existimatione multum deperdat, non sunt causæ sufficientes quæ ab integritate confessionis excusent quippe, si illud admitteretur, prorsus evanesceret confessionis præceptum. Pudor ille vincendus: quandoque ut in præcedente quæstione notavimus, alius adiri potest sacerdos, sed si iste haberi nequeat et sit confitendi necessitas, sacrilega foret confessio qua ex tam vano motivo decurtaretur.*"*

* "On the causes which exempt an individual from making an entire confession. *A feeling of shame, however great it may be, which a peni-*

Now, every one who knows any thing at all of the Latin language, and who can translate correctly two consecutive sentences, must see at a single glance that the word "*pudor*" does not and cannot mean *modesty*, *virtue*, but simply bashfulness, a defect of as common and as frequent occurrence in detecting the disorders of the soul, as those of the body. The very context of the entire passage, and especially the restrictive pronoun "*ille*," which evidently refers to the foregoing words "*maxima verecundia*," proves this to be the only and the true meaning: and yet plain as this is, *university scholars* have been found in Lynn, and in Bury, so grossly ignorant, or so perversely inclined, as to maintain spite of their Latin grammar that the word "*pudor*" can have no other meaning than that which the expelled student has given to it.* Let these erudite scholars "write, 'Proh pudor' on their brow,

tent might experience from the confession of certain sins, and a fear of forfeiting, in a great degree, the good opinion of his confessor, are not sufficient reasons to exempt him from making an entire confession; because, if this cause were admitted, the law of confession would be entirely evaded. *That (false) shame must be overcome (Pudor ille vincendus)*, because, as we have already observed in the preceding treatise, another priest may be had recourse to; but if another priest cannot be had, and there be a necessity for confession, that confession would be sacrilegious which should be defective (cut short) from so vain a motive," viz., the shame and bashfulness which is experienced in the confession of sins. The reader will here observe that the above passage refers as much to *male* as to *female* penitents; and that the word "*Pudor*" alludes to the *bashfulness*, or *shamefacedness*, or *blushing*, which men, as well as females, are subject to in declaring their secret sins.

* A clergyman of the establishment, the Rev. W. Bowen, of West Lynn, an out-and-out supporter of the infamous O'Beirne, and well known here for his rabid hostility to Catholics, maintained, against common reason and common argument, that "*Pudor ille*" must be rendered by "*HER modesty*." A grammar schoolboy would have been soundly flogged, had he *persisted* in thus translating this simple passage. As the grammar-school at Lynn is much in want of fourth or fifth-form scholars, an application for admission, on the part of Parson Bowen, would doubtless be attended to. The most ludicrous attempt, however, to give a *modesty*-meaning to "*pudor*" was made by Parson Ingram, in the following letter:—

To the Editor of the Bury Herald.

"Dear Sir,—During the present pressure of parliamentary matter, I would not wish to occupy much space in your columns; but as a question was raised, in the course of Mr. O'Beirne's lecture on Wednesday evening as to the proper rendering of the word "*pudor*," as used in the

and every little grammar school-boy will bring the meaning of it home, by crying ‘*Shame* upon them.’” Suff. Chron. R.

Shame may we not say upon the wretched O’Beirne, but still greater shame upon those, who having a character to support in society, can lend their name, their influence, and their purse, to a man who thus openly and wantonly assails public morals and public decency! shame upon those who, not content with cherishing and hugging the obscene thing in private, can applaud and

class-books of Maynooth, I would request the favour of you to insert a few lines on that subject.

“We cannot possibly have, or desire to have, clearer evidence by which to decide this question, than that afforded by the English translation of the Tridentine ‘Catechism ad Parochos, by the Rev. J. Donovan, Professor, &c. in the Royal College, Maynooth.’ Coyne, Dublin, 1829. In p. 249, Latin edition, Paris, 1671, we have the following passage:— ‘*Sed quoniam interdum contingit, ut mulieres, alicujus sceleris in priori confessione oblitæ, iterum sacerdotem non audeant redire, &c.,* with a marginal note as under:—

‘*Pudori quorundam remedium ad ferendam.*’

This passage Professor Donovan thus translates:—‘But it sometimes happens, that females who may have forgotten some sin in a former confession, cannot bring themselves to return to the confessor,’ &c.; and the marginal note thus:—‘A remedy for false *modesty* on the part of the penitent.’

“This fully proves, that in the College of Maynooth the word ‘*pudor*’ was rendered by the English word *modesty*, and that, too, in a context very similar to the passage quoted by Mr. O’Beirne.

“I remain, dear sir, yours very faithfully,

“GEORGE INGRAM.”

A truly logical conclusion, George, which I thus expound, for the edification of thy flock. Professor Donovan translates “*pudor*” by the word “FALSE *modesty*.” THEREFORE, in the College of Maynooth, this same “*pudor*” is rendered simply MODESTY; two things, as thy friend Quintilian told thee, “as essentially different, as clerical impudence and female delicacy.” For *shame*, George Ingram, of Chedburgh Parsonage! I would advise thee to study Quintilian; and when thou hast conned him well, with the help of thy dictionary and thy Latin grammar, *thou mayest* render into Latin verse, for thy task, the following epigram, written for thy especial use by I. J. R.:—

“PUDOR *vel* MODESTIA.

Says Ingram, ‘I no difference can see,
Between what *you* call shame and modesty;
Then why about the difference raise a pother,
Who never felt the one, or knew the other.

cheer it on, during its disgusting exhibitions, and greet and caress it too in a public room, on a public platform ! Shame upon them, but shame more deep, infamy more lasting, upon those Christian ministers, who forgetful of their character, their conscience, and their God, can league themselves, like spirits of darkness, with foulness and with filth, to teach vice, to destroy innocence, to corrupt virtue. If the church which they are seeking to uphold, stand in need of aid like this for its support, weak indeed must be its cause, rotten indeed must be its foundations ; it must indeed be tottering fast to its fall !

There is one explanation which I must offer, before consigning the apostate to the infamy which he deserves. Much has been said by him, relative to the questions on self-examination, which are found in the "Garden of the Soul," a prayer-book in daily use amongst English Catholics. These he has brought prominently forward, and after falsely stating that they are a translation of the questions from the class-books, asserts with the same bold impudence that they are put to every female in the confessional. On this subject, it will not be necessary to make any further remark than to say that the questions found in the "Garden of the Soul" are inserted for the *self-examination* of individuals, in order to enable them to examine more easily and more effectively the state of their conscience, preparatory to sacramental confession. The priest has nothing to do with these questions. In that well-known Protestant work which is in common use amongst individuals of that sect, "*The New whole Duty of Man*," 25th edition, printed by royal authority, is found a chapter headed as follows : "Heads of self-examination, especially before receiving the Lord's supper ; and *very needful at all times to be perused with diligence* by those who would fully know, rightly confess, and sincerely repent of their sins. This chapter occupies eighteen pages of self-examination, and the details and particulars into which it enters on sins against purity, in *thought, word, and deed*, are far more explicit than any of those which are to be met with in any Catholic work of a similar kind. Let the reader draw his own conclusions.

In concluding these hurried remarks on the shameful charges brought by the unfortunate student against the Catholic clergy, I must express a hope that I have succeeded in placing the Catholic doctrine of confession, if not in a pleasing, at least in a less odious, light than that in which it has been of late so uncharitably and so foully represented. I regret exceedingly that such unfair and such ungenerous attempts have been made to kindle the flames of religious discord, and excite the worst passions of

men against their unoffending Catholic brethren. But where this is done, it cannot be surprising if Catholics should stand boldly forward, to repel calumny, and to punish insolence; and this they are now able to do, proudly and effectually. The Catholics of England are no longer a contemptible body: spite of persecution and penal laws, which have only just left them free, they are numerous, powerful, and influential. In more than one part they form a considerable proportion of the entire county population. Besides the very large and daily increasing congregations in Newcastle-upon-Tyne, Shields, Sunderland, Stockton, York, Hull, Leeds, Bradford, Sheffield, and numerous other towns in the northern division of England, the Catholics in Lancashire alone are exceedingly strong, both as to property and numbers. Full half of the land in that county is owned by Catholic gentry: in Liverpool the Catholic population amounts to 75,000; in Manchester to 80,000; in the vicinity of Manchester, in Bolton, Bury, Oldham, Stockport, Macclesfield, Duckinfield, as also in Preston, Blackburn, Wigan, and several other towns and livelages, their numbers are in equal proportion. Great, too, is the proportion in other parts of the country, especially in the midland counties, and in London. How powerful would be the efforts, how resistless would be the force of a body like this, were all its energies, like those of its adversaries, concentrated into one common focus. Rash, then, would be the deed of him who should dare to rouse the indignation, and provoke the just resentment, of so powerful an agent.

Hitherto, the English Catholics, relying upon the soundness and the justice of their cause, have submitted in silence and in patience to the insults and reproaches of their opponents. Their tenets have been vilified, their clergy have been slandered, their poor have been oppressed, and no voice was heard, no arm was raised, to defend the innocent victims. But the day of silence has now gone by, the want of union has given place to firm, resolute, and effectual efforts to gather together in one vast strength, the native energies, the willing minds, and religious hearts, of the hundreds and the thousands in this land, who glory in the faith of their Catholic ancestors. Already has been founded a powerful and mighty union of mind and of heart, of talent and of education, of numbers and of wealth, all bearing upon one point, all intent on gaining the same end. That union is the "Catholic Institute of Great Britain," and gratitude, eternal gratitude, to the master-minds who projected it, to the generous hearts who formed it, to the indefatigable hands who completed it. No longer need the Catholic fear the calumnious charges which are

daily brought against his faith, those charges will be promptly met; his religion will be defended, its doctrines will be widely and effectively circulated. No longer need the poor and the distressed crouch to power to obtain their just rights; the rights of their faith, spite of oppression, will be secured to them. The valiant soldier, and the generous sailor, who have so often fought, and so often bled for Protestant liberties and Protestant freedom, but who are so often denied the freedom which they hold so dear and so sacred—that of their religion; the suffering inmates of workhouses and of hospitals, the unhappy tenant of the prison cell, to whom religion alone can impart comfort and consolation, during his sad and dreary hours of woe and of wretchedness, to all, and to each of these, will be secured the “full and unfettered liberty of their worship, and the entire comforts of religious instruction, not by ministers whom they acknowledge not, but by those in whom alone they can recognize the successors of the Apostles, the priests of the Catholic Church.” To effect this is the object of the “Catholic Institute.” We hail her bright star with gladness and with pride. May she continue to increase and to prosper, until by her vigilance, her influence, and her power—aided ever, and assisted by a kind and good Providence,—she make our divided and sectarian country what it once was, and what, let us hope, it will be again, the land of Catholics, and the land of Saints.

P.S. I have been informed that, on Thursday in Holy Week, two respectable Protestant clergymen of Bury, went by mail to Norwich in company with a Catholic gentleman. To them, O'B.'s *visit* was the chief topic of conversation: they regretted exceedingly having introduced and patronized the fellow, and spoke of him in no measured terms of reproach. “The effect produced by the lecture,” they said, “was the very opposite to what they had anticipated; the Catholic Chapels had filled in consequence, and many were made to believe that O'B.'s statements were incorrect: this, indeed, was so evident to the clergymen of Bury, that they had held a private meeting, and unanimously resolved to repudiate such an unwelcome assistant, and discountenance him in every way.” Amongst other observations, they asserted it to be their belief that O'B. was actually employed by the Propaganda, to make a tour through the country, and vilify the Catholic priesthood in every possible way, in order to bring them into note.

ADDENDA.

Report of a LECTURE delivered in the Catholic Church, Bury St. Edmunds, Suffolk, by the Rev. C. Brigham, of Lynn, on the subject of Confession : extracted from the Suffolk Chronicle of March 23rd, 1839.

A Lecture was delivered this evening, by the Rev. C. Brigham, at the Roman Catholic Chapel, in this town, in explanation of the doctrine of Confession, and in refutation of O'Beirne's calumnies against the College of Maynooth. The Lecturer, after claiming the courtesy due to a stranger, observed, that notwithstanding the natural depravity of the human mind, men had been always led to institute enquiry on religious subjects; and that this was nowhere more observable than in this country—a fact which was proved by the multiplicity of sects into which Englishmen were divided. He then took a rapid view of the former state of religion in this country, and contrasted it with its present divided condition. He proceeded next to explain the nature of Confession, as practised in the Catholic Church. He contended that the divine right of the institution was established by various passages in Scripture, in proof of which, he referred to St. Matthew, xviii. v. 18; “Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Chap. 16, v. 18, 19; “And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. 19. And to thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven.” St. John, xx. v. 21, 22, 23; “As my father sent me, I also send you. 22. When he said this, he breathed upon them, and said to them, receive ye the Holy Ghost. 23. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” After insisting upon, and explaining the nature of that two-fold power committed by Christ to the Ministers of his Church, and showing the impossibility of exercising either power without a full knowledge of the case submitted to them by the penitent himself, he argued that if the institution were divine, the consequences from that institution, viz., the special confession of one and every mortal sin was also of divine right. The very words of the Redeemer in several places, prove that the secret and internal sins of the heart are to be confessed. St. Mark, vii. 21, 22, 23; “For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders. 22. Thefts, covetousness, malice, deceit, lasciviousness, envy, blasphemy, pride, foolish wickedness. 23. And these evil things proceed from within, and defile a man.” St. Matthew, 5. v. 28; “But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” He then proceeded to corroborate his scripture proofs of the divine right of confession, by testimonies from the writings of early Fathers of the Church.

CENT. II.—TERTULLIAN. “Most people, affected more by shame, than attentive to salvation, decline this work, (confession,) as a publishing of their own failings, or put it off from day to day; just as men who having some malady which they are ashamed to exhibit to the eye of a physician, prefer to perish rather than to make it known. . . . I admit it is hard to make this confession; but suffering is the consequence of sin. This suffering ends, and spiritual health begins, when penance

has been performed. But it may be, that, besides the shame of confession, &c. . . . If you still draw back, let your mind turn to that eternal fire, which confession will extinguish; and that you may not hesitate to adopt, ponderate the greatness of future punishment. And as you are not ignorant that against that fire, after the baptismal institution, the aid of confession has been appointed, why are you an enemy to your own salvation?" *De Penitent.* x. xi. xii. *Rotterdam, Ed. 1662.*

CENT. III.—ST. CYPRIAN. "God sees into the hearts and breasts of all men, and he will judge not their actions only, but their words and thoughts, viewing the most hidden conceptions of the mind. Hence, though some of these persons be remarked for their faith, and the fear of God, and have not been guilty of the crime of sacrificing, (to idols,) nor of surrendering the holy scriptures; yet if the *thought of doing* it has ever entered their mind, this they confess with grief and without disguise, before the priests of God, unburdening the conscience, and seeking a salutary remedy, however small and pardonable their failings may have been. God they know will not be mocked. . . . All, my brethren, must confess their faults, while he that has offended enjoys life; while his confession can be received, and while the satisfaction and pardon imparted by the priests are acceptable before God." *De Lapsis*, p. 134. *Edit. Bened. Paris, 1726.*

ORIGEN. "There is yet a more severe and arduous pardon of sins by penance, when the sinner washes his couch with his tears, and when he blushes not to disclose his sins to the priest of the Lord, and seek a remedy." *Hom. II. in Levit.* T. ii. p. 191. . . . They who have sinned, if they hide and retain their sin within their breasts, are grievously tormented; but if the sinner becomes his own accuser, while he does this, he discharges the cause of all his malady." *Hom. II. in Psal.* xxxvii. T. II. p. 688. *Edit. Bened. Paris, 1733.*

CENT. IV.—ST. BASIL. "In the confession of sins, the same method must be observed, as in laying open the infirmities of the body. For as these are not rashly communicated to every one, but to those only who understand by what method they may be cured; so the confession of sins must be made to such persons as know how to apply a remedy." *In Quest. Brev. Reg.* 229, T. ii. p. 492. . . . "Necessarily, our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God." *Ibid. Reg.* 288, p. 516. *Edit. Bened.*

ST. GREGORY OF NYSSA. "You whose soul is sick, why do you not run to a physician? Why do you not discover your malady to him by confession? Why do you suffer your disease to encrease till it be inflamed and deeply rooted in you? Re-enter into your own breasts; reflect upon your own ways. You have offended God, you have provoked your Creator, who is the lord and judge not only of this life, but of the life to come. . . . Impart your trouble to the priest as to your father, he will be touched with a sense of your misery. Open to him the secrets of your heart; show this physician your hidden wounds; he will take care of your honour and your health." *Serm. de Penit.*

ST. CYRIL, OF JERUSALEM. "Put off the old man who is corrupted according to your lusts; put him off by confession; that you may put on the new man. The present time is the time of confession. Confess the things you have done in word or in deed, by night or by day. Con-

fess in an *acceptable time, and in the day of salvation.*" *Catech. I. N. ii. p. 16, 18. Paris, Edit. 1615.*

ST. GREGORY NAZIANZUM. "Think it not hard to confess thy sin, in order that by present shame, thou mayst escape the shame of the next life. Thus will it be made manifest, that thou really hatest sin, having deemed it deserving of contumely, and having triumphed over it." *Orat. xl. § i. p. 657. Cologne, 1690.*

ST. PACIANUS. "I address myself to you, who having committed crimes, refuse to do penance; you who are so timid, after you have been so impudent; you who are ashamed to confess, after you have sinned without shame. I entreat you, brethren, by that Lord whom no concealments can deceive, to cease from disguising a wounded conscience. A diseased man if possessed of sense, hides not his wounds, however secret they may be, though the knife or fire be applied. And shall a sinner be afraid to purchase, by present shame, eternal life." *Pardon ad Pœnit. But you Novatian will say, that only God can grant the pardon of sins. That is true; but what he does by his ministers, he does by his own power. What did he say to his Apostles? What you shall bind on earth shall be bound in heaven; and what you shall loose on earth, shall be loosed in heaven. And why this, if sinners might be bound only and not loosed? But perhaps the Apostles only had this power? Then they only, it must be said, had power to baptize; to confer the Holy Spirit; and to purify the Gentiles from their sins; for in the same place where he gives them power to administer the sacrament of baptism, he also gives them power to loose sinners. Either then these two powers were peculiarly reserved to the Apostles, or they both continued to their successors; and therefore since it is certain that the power of giving baptism and unction descended to the Bishops, to them has likewise come the power of binding and loosing."* *Ep. I. ad Sympron. Bib. Patr. Max. S. IV. p. p. 306, 307. Max. Bibl. P. P. Lyons, 1677.*

CENT. V.—ST. AUGUSTINE. "Ye that have been guilty of the sin of adultery, do such penance, as is done in the Church, that the Church may pray for you. Let no one say, I do it secretly; I do it before God; he knows my heart, and will pardon me. Was it then said without reason, *what you shall loose upon earth shall be loosed in heaven?* Were the keys then given to the Church to no purpose?" *Hom. 49, S. x.*

ST. JOHN CHRYSOSTOM. "Let us imitate the Samaritan woman, and not be ashamed to declare our sins. For he that is ashamed to reveal them to a man, and is not ashamed to commit them in the sight of God, nor willing to confess them and to do penance, he at the last day shall be publicly exposed, not before one or two, but before the whole world." *Orat. de Samarit. T. vi. p. 422.*

"The fornicator, the adulterer, or who has been guilty of any such crime, though he may be concealed from all, yet never lives in peace. But would such a one as becomes him, use the aid of his conscience, and hasten to confess his crimes, and disclose his ulcer to his physician, who may heal and not reproach, and receive remedies from him, would he speak to him alone, without the privity of any one, and with care lay all before him, easily will he amend his failings. The confession of sins is the abolition of crimes." *Ibid. Hom. xx. p. 194. Montfaucon.*

ST. JEROME. "If the serpent, the devil, secretly bite a man, and thus

infect him with the poison of sin, and this man shall remain silent, and not do penance nor be willing to make known his wound to his brother and master, the master who has a tongue that can heal, will not be able easily to be of service to him. For if the ailing man be ashamed to open his case to the physician, no cure can be expected." *Comment. in C. x. Eccles. T. I. Bened. Paris, 1686.*

"He concluded his proofs by remarking that the constant and uninterrupted use of confession from the earliest ages of Christianity to the present time, and the very impossibility of so severe a law being introduced by any human authority, bore out the general argument. Hence he deduced the necessity of the Ministers of Christ being acquainted with the nature of moral guilt, and consequently of consulting such works as would give them such information as would enable them to discriminate between what was sinful and what was not. This and this only was the object of any class-book used by ecclesiastical students in any part of the Catholic world. Like class-books in every other science, they contain *questions*, but only in the form of a dialogue between professor and student. Here the lecturer solemnly denied that the class-books of Maynooth, or those of any other Catholic University, contained any instructions obliging confessors to put questions of any indelicate nature to females in the Confessional. Indeed, the very directions which really are given by Bailly and Delahogue disproved the horrid calumny, and showed how extremely cautious and unexceptionably decorous confessors must be in performing this part of their sacred duties.—Here the rev. gentleman read several extracts from the authors above-mentioned: Bailly, 'Tractatus de Pœnitentia,' cap. 6, art. 3, quæstio 7, cap. 6, art. 3, quæstio 4 art., 'De Præceptis Decalogi,' cap. 6, quæstio 5 art.; also 'De La Hogue,' cap. 5, art. 3, quæstio 7.—He added, that a positive law of the Catholic Church obliged a female penitent to denounce any confessor who might be the cause to her of any temptation. On this subject, the rev. gentleman said he had carefully and attentively examined the class-books of Bailly and Delahogue, but had not been able to find any questions enjoined by these authors to be put in the confessional. Would it be possible, he asked, for any Christian mother, anxious as she must be to guard the purity and modesty of her daughter, to suffer her to make use of confession, were it of a nature to endanger her virtue? On the contrary, we find that Catholic mothers are always most anxious that their sons and daughters should be admitted to the sacrament of confession from their early childhood. Besides, there were hundreds of pious females who had consecrated themselves to God in the retirement of convents, who weekly and even daily confessed their faults—women, whom even Protestants themselves, who have visited their convents, admire for the sanctity and purity of their lives. The rev. gentleman dwelt upon that passage which had been brought forward so prominently, '*pudor ille vincendus*,' and showed that the word '*pudor*' could only mean bashfulness, a defect frequently to be overcome in disorders of either soul or body.

"The above is but a mere outline of the rev. gentleman's discourse, which occupied nearly two hours in the delivery, and appeared to make a highly favourable impression upon his auditors."

